

**THE POWER OF NYAI ONTOSOROH:
A FEMINIST APPROACH**



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APPROVAL

**THE POWER OF NYAI ONTOSOROH
(Feminist Approach)**

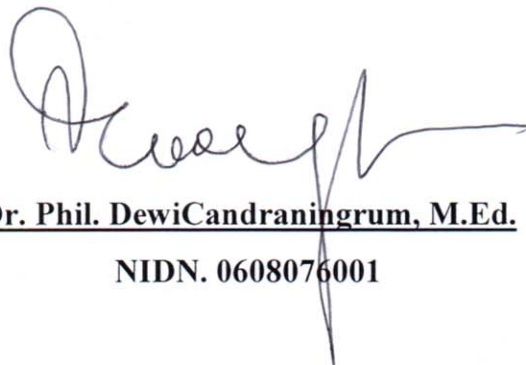
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THE POWER OF NYAI ONTOSOROH
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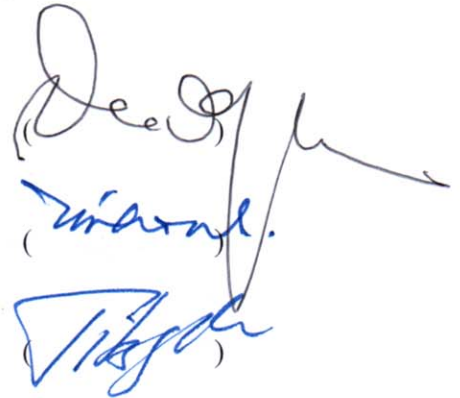
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THE POWER OF NYAI ONTOSOROH: A FEMINIST APPROACH

Abstrak

Tujuan dari penelitian ini adalah Untuk mengetahui representasi nilai feminisme tokoh Nyai Ontosoroh dalam novel Bumi Manusia karya Pramoedya Ananta Toer. Metode yang digunakan dalam penelitian ini adalah penelitian deskriptif kualitatif. Dalam penelitian ini, penelitian deskriptif kualitatif digunakan untuk menggambarkan dan memahami kekuasaan pada tokoh Nyai Ontosoroh pada novel Bumi Manusia berdasarkan kajian feminisme. Data pada penelitian ini didapatkan dari Novel yang berjudul Bumi Manusia sebuah novel karya Pramoedya Ananta Toer, yang merupakan cetakan ketujuh belas pada tahun 2011 dalam versi Bahasa Indonesia. Novel ini pertama kali diterbitkan pada tahun 1980. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah teknik simak dan catat. Hasil penelitian ini menunjukkan bahwa dalam novel Bumi Manusia, Nyai Ontosoroh digambarkan sebagai subjek ketika dia mulai bangkit dari kertindasan dan melawan dengan segala usaha yang dia punya. Nyai Ontosoroh belajar menjadi orang yang mampu mengutarakan pendapatnya dan belajar berbagai hal termasuk menjalankan bisnis. Pola pikir yang digambarkan Pramoedya dalam tokoh Nyai Ontosoroh sudah mulai terbuka dan tidak ingin mengalami penindasan dari pihak manapun. Nyai Ontosoroh tidak hanya bisa baca tulis dan berbahasa Belanda, ia bahkan memimpin perusahaan keluarga. Nyai Ontosoroh juga digambarkan mampu mengerjakan semua pekerjaan kantor seperti yang biasa dikerjakan oleh kaum laki-laki.

Kata Kunci : Kuasa, feminisme, novel Bumi Manusia.

Abstract

The purpose of this study was to determine the representation of the value of the feminism of Nyai Ontosoroh in the novel This Earth of Mankind by Pramoedya Ananta Toer. The method used in this research is descriptive qualitative research. In this research, descriptive qualitative research is used to describe and understand the power of the character Nyai Ontosoroh in the novel This Earth of Mankind based on the study of feminism. The data in this study were obtained from a novel entitled This Earth of Mankind, a novel by Pramoedya Ananta Toer, which was the seventeenth printing in 2011 in the Indonesian version. This novel was first published in 1980. The data collection techniques used in this study are listening and note taking. The results of this study indicate that in the novel This Earth of Mankind, Nyai Ontosoroh is portrayed as a subject when he begins to rise from oppression and fight with all the effort he has. Nyai Ontosoroh learns to be a person who is able to express his opinions and learn various things including running a business. The mindset described by Pramoedya in the Nyai Ontosoroh character has begun to open and does not want to experience oppression from any party. Nyai Ontosoroh can not only read and write Dutch, he even leads a family

company. Nyai Ontosoroh is also described as being able to do all office work as is usually done by men.

Keywords: Power, feminism, *This Earth of Mankind* novel.

1. INTRODUCTION

The position of women often appears as a symbol of subtlety, non-independence, something that moves slowly, sometimes even stops. Women are so close to idioms such as adversity, oppression, even in "concepts" that have already been accepted by most of our society that they are "objects" not "subjects" for men. Included in the norms concerning sexuality, among others, that women must be virgins, men are encouraged to "seek experience", men are considered the dominant sex drive, women are more passive and receptive. According to the Foucault as quoted by Weeks in Suryakusuma (2012: 166) sex is not only seen as a means of reproduction or a source of pleasure, but also has become our existence, or a special place where our truth is.

The phenomena that occur due to gender bias experience various gender phenomena in the community including (1) the phenomenon of subordination and marginalization of women, subordination is the assumption that the position of one party is below or becomes insignificant and the marginalization of women is placing or shifting women to the periphery. (2) the phenomenon of excessive workload. And (3) stereotyping phenomena in women (Relawati, 2011: 9-10).

Gender terms themselves are still many who do not understand and place their position with sex or gender. Sex or gender refers to biological differences, while gender refers to social constructions formed by the community in relation to relations between men and women about their roles and duties so that it is not formed because of nature as men and women are distinguished because of gender.

The feminist movement is a women's movement to reject everything marginalized, subordinated and demeaned by the dominant culture, both in the political, economic and social fields in general. Women's struggles against linkages to power relations that place them lower than men, have a lifelong struggle. This struggle began from the end of the 18th century in the United States

to the present day that exists in almost all the world. The struggle of theory and social movements has also experienced ups and downs, Harlan (Haryanto, 2012: 102) notes feminism as a movement experiencing the first victory in 1920 when the United States constitution recognized women's suffrage and the feminist movement suffered a setback when the economic depression hit almost all The state in 1930. The feminist movement experienced revitalization in the decades after World War 2 and expanded in the era of globalization thanks to the support of technology and organizations.

The feminist perspective that wants the equality of roles and relations between women and men, both in the domestic and the public sphere will pay attention to women's activities in various fields in the public sector (Wiyatmi, 2012: 181). But in reality women's opportunities to enter the public sphere are still limited. The division of labor based on gender places women in the domestic sphere, while men in the public sphere clearly create class disparities because as workers in the public sphere, men will control the production area.

Economically, it is men who produce material, while women, even though they spend their energy and spend most of their time working at home, do not get income. In fact, economically women as housewives depend on men. Women do not master the material (ownership of objects or money) because as a housewife she does not get income. Therefore, he must submit and obey his husband. This is what enables oppressed women.

According to Sobary in Suranto (1998:19), the position of women in our arts, within the law (including customary law), and in religion, seems to portray an already established and prolonged suppression. This establishment positions both men and women to tend to forget it, this is not considered a problem. The mass media is an important part in disseminating information and discourse including discourse about women and the feminist movement.

The formation of public opinion from the mass media is not only from television or newspapers. Books become one of the mass media, through books one can convey their thoughts and opinions to a wide audience. Books are considered as the most reliable media so many use them as references. Novel is

one type of book. Novel is a narrative text story that represents a situation that is considered to reflect real life or to stimulate imagination (Danesi, 2010: 75).

This *Earth of Mankind* novel is the first book of Buru tetralogy by Pramoedya Ananta Toer which he made in 1975 while still languishing on the island of Buru. At first before Pramoedya wrote it, in 1973 he had told it repeatedly to his friends. After being released from detention in April 1980, Pramoedya Ananta Toer, Hasjim Rahman, editor of *Bintang Timur*, and Joesoef Isak, a former *Merdeka* journalist, discussed and agreed to publish their writings. On August 25, 1980 the first print was published by Hasta Mitra and in 12 days around 5,000 copies were sold. During 1980 Hasta Mitra made its third print and sold 10,000 copies.

This *Earth of Mankind* novel gets a ban published in 1981 a year after its publication by the attorney general's office. The reason for the prohibition carried out by the Attorney General's Office was the accusation of propaganda of the teachings of Marxism-Leninism and Communism, even though the teachings had never been mentioned in the novel. With the banning decision issued by the attorney general's office, all novels were ordered to be recalled from 20,000 copies, only 972 copies received by the attorney general's office.

This *Earth of Mankind* novel has a colonial background in the Dutch East Indies, and Minke who is the main character is one of the indigenous students who attended HBS. Minke was very good at writing, her writing had been published by Dutch newspapers at that time which made many people amazed. Minke is described as someone who dares to fight the injustices in his country through his writings. Minke met a beautiful woman of Indonesian descent named Annelise who eventually became his wife. Annelise is the son of a Nyai who is called Nyai Ontosoroh. Nyai in the colonial era of the Dutch East Indies was a woman who did not have a moral norm because of her status as a mistress. Having a status as a baby made her suffer because she did not have the proper human rights.

Even though a mother gave birth to a child from a European, the Dutch government never considered the marriage legitimate. The Dutch East Indies

government only recognizes children born but not women who become concubines. Nyai Ontosoroh or Sanikem is the son of a clerk at the sugar factory in Tulangan named Sastrotomo. He is a type of man who is crazy about power and wealth. Respected because the only person who is able to read and write in the village. Sostrotomo aspires to become a paymaster, he does everything he can to achieve those ideals, not to hesitate to lick and betray.

Sanikem was made a mistress at the behest of his own father which she sold to a Dutchman named Herman Mellema in guilder fees and a position as paymaster. All that does not mean to Sanikem who has felt her pride captured. She grudged her parents, then she tried to get up by learning all European knowledge in order to be recognized as a human being. She studied trade, studied Dutch, read Dutch media, studied Dutch culture and law. Because she hopes that one day all that knowledge will be useful for herself and her children. Nyai Ontosoroh argues to fight insults, ignorance, poverty and so on just by learning.

Nyai Ontosoroh is not only able to read and write in Dutch without flaws, she even leads a family company. Being a single mother for Robert and Annelies Mellema, can also be preening like a *prijaji*, although blue blood never flows in her body. Nyai Ontosoroh played a big role for Minke, the main character in the *Buru Island Tetralogy*. Minke is Nyai's son-in-law Ontosoroh, she marries Annelies. A conflict ensued, Nyai Ontosoroh's husband, Herman Mellema was killed. Her status as ruler of the factory was shaky, she realized she was a concubine who did not have the slightest right to own a company including her own child. She did not want to give up, then rose to fight to defend her rights with her daughter-in-law Minke. But what power is as strong as anything, Nyai Ontosoroh is only a Nyai. She really did not move before Dutch colonial law. They lost before the Dutch colonial court.

Annelies Mellema was taken by the Dutch. Minke her lover can't do much. Everyone let go of Annelies with grief. Through the depiction of *Pramoedya Ananta Toer* on *Earth, Humans* through the depiction of Nyai Ontosoroh are one of the novels that have successfully voiced a combination of ideological issues

against women who fight for their rights in the fields of economy, law, politics and social life in the effects of colonialism.

2. METHOD

The method used in this research is descriptive qualitative research. In this research, descriptive qualitative research is used to describe and understand the power of the character Nyai Ontosoroh in the novel *This Earth of Mankind* based on the study of feminism. The data in this study were obtained from a novel entitled *This Earth of Mankind*, a novel by Pramoedya Ananta Toer, which was the seventeenth printing in 2011 in the Indonesian version. This novel was first published in 1980. The data collection techniques used in this study are listening and note taking. To get data that is more relevant to the data collected, the authors use the triangulation technique, which is a data validity checking technique that uses something else outside the data for checking or comparison purposes.

3. FINDING AND DISCUSSION

3.1 Findings

This Earth of Mankind novel by Pramoedya Ananta Toer has a colonial background in the Dutch East Indies, and Minke who is the main character is one of the native students who studied at HBS. -amazed. Minke is described as someone who dares to fight injustice in her country through her writings. Minke met a beautiful woman of Dutch Indonesian descent named Annelise who eventually became his wife. Annelise is the son of a hermit who is called as Nyai Ontosoroh.

Nyai Ontosoroh or Sanikem is the son of a clerk at a sugar factory in Tulangan named Sastrotomo. Sanikem was made a mistress of her own father's will which she sold to a Dutchman named Herman Mellema in exchange for guilders and his position as a paymaster. All of that did not mean for Sanikem who had felt her pride wrested. She had a grudge against her parents, so she tried to get up by learning all European knowledge in order to be recognized as a human being. She studied commerce, studied Dutch, read Dutch media, studied

Dutch culture and law. Because she hopes that one day all of that knowledge will be useful for herself and her children.

Nyai Ontosoroh not only can read and write and speak Dutch flawlessly, she even leads the family company. Being a single mother to Robert and Annelies Mellema, also can *prek* with dapper like a *priyayi*, even though blue blood never flows in her body. Nyai Ontosoroh played a major role for Minke, the main character in the Buru Island Tetralogy. Minke is Nyai Ontosoroh's son-in-law, he married Annelies. The conflict ensued, Nyai Ontosoroh's husband, Herman Mellema was killed. Her status as ruler of a shaky factory, she realized she was a mistress who did not have the slightest right to own a company including her own son. She did not want to give up so easily, then rose up to defend his rights with her daughter-in-law Minke. Nyai Ontosoroh's struggle to seize his rights in the novel *This Earth of Mankind* represents the value of feminism, the representation of feminist values in the *This Earth of Mankind* novel is as follows:

"Nyai Ontosoroh left again through the back door. I was still fascinated to see a Native woman not only speaking Dutch, so kind, more so because she did not have a complex of male guests. Where else can such a woman be found? What school first? And why only a singer, a mistress? Who also has educated her to be so free as European women? The awesomeness of this wooden palace turned into a puzzle for me. "(Pages: 34).

The above quote is a form of power of Nyai Ontosoroh that makes Minke feel surprised and ask why Nyai Ontosoroh who was once just a mistress is now an authoritative woman and feared by people. Basically a woman who only works at home as a housewife under the command of her husband. Not only that, women have no other choice but to obey the tradition, making it a woman who is underestimated and worthless in the eyes of society. However, it is different with Nyai Ontosoroh, Nyai is able to make people submit to her. This shows the ability of Nyai Ontosoroh to grab the attention of people around her.

"And I can't say he's stupid. The Dutch language is quite fluent, kind, and civilized; her attitude toward her child is smooth and wise, and open,

unlike native mothers; her behavior is no different from other educated European women. (Pages: 38)

The quote above shows the power of Nyai Ontosoroh who is quite fluent in the Dutch language. This right makes Nyai Ontosoroh different unlike most native women who are only at home and do not learn Dutch.

"I myself am still stunned to see women leaving their own household kitchens, in work clothes, making a living in the company of people, mixing with men! Is this also a sign of modern times in the Indies?" (Toer, 2016: 44).

The quote shows the power of Nyai Ontosoroh which is not uncommon for Indigenous Indies women at that time leaving home and working outside the home especially mixed with men. The duty of women for Indies Indigenous people was to be in the house. At that time, not many women worked outside the home to take care of the company because of cultural factors requiring women to become housewives.

Indigenous people on average give a negative label to women who are chanted. A Nyai is considered as a woman who has a low level of culture and decency. So also happened to Nyai Ontosoroh. Although in terms of talent and material Nyai Ontosoroh is an extraordinary woman and is able to lead the company, but on the other hand for certain communities, Nyai Ontosoroh is seen as a woman who is immoral.

"So Nyai Ontosoroh does office work. What kind of office job does he get?" *All. Books, trade, correspondence, banks* (Pages: 45).

In the above quote, the power of Nyai Ontosoroh is able to do double work. For a woman doing office work was unusual at the time, but Nyai Ontosoroh was able to do it. In the above quotation illustrates that Nyai Ontosoroh does all the office work, however, seeing more and more work, Nyai Ontosoroh leaves some matters to Annelies. So Annelies also experienced a double workload.

"What is your real job?"

"All except office work. Mama did it herself. " (Pages: 45).

The quote above illustrates the Power of Analies that is able to do the work of men which is not something that is usually done in those days. The position of women is often strengthened and is caused by the existence of views or beliefs in the community that work which is considered by the community as a type of women's work is considered and valued lower compared to jobs considered as men's work so that the types of women's work are not taken into account in the country's economic statistics. Basically, the position of women is the views and attitudes that prioritize one particular sex, for example, more in favor of men than women. For example, men are more competent, more capable than women so men are considered more capable of bearing heavy burdens and are potentially leaders.

"Your mother, only a native woman, will have no right to all, nor can she do anything for my own child, you, Ann. It would be useless if we both worked hard without this holiday. It is useless to have given birth to you, because the law does not recognize motherhood, only because I am a native and not legally married."(Pages: 112).

The above quotation is the words of Nyai Ontosoroh to Annelies which shows the position of Nyai Ontosoroh in front of Colonial law. Indigenous women who become concubines of Europeans are not protected by applicable law. They have no right to live and recognize their biological children. Nyai Ontosoroh is an example of victims of legal injustice because she is a native. Although Nyai Ontosoroh manages the company owned by Herman Mellema, she does not have the right to share assets legally because she is a native.

"Ikem, you did not leave this house without the permission of the Great Lord of Power. You did not return home without permission and without my permission. "(Pages: 123).

The quote above shows Sanikem's power against the will of the parents' will and the pressure of the Dutch who bought it. Sanikem was considered an item that could be exchanged for office by her own father. This can be classified as an act of trafficking of children and women because its value can be exchanged with material. Sastrotomo's actions against Sanikem show that there are patterns of violence stemming from gender division of labor. This division stems from the

prejudice that women are beings who do not have the will and feelings so that they can be treated according to their wishes.

"A child who had been sold by his own father, according to Sastrotomo. What's being sold is me: Sanikem. Since that moment completely lost my respect and respect for my father; to anyone who in his life ever sold his own child. For any purpose or purpose. "(Page: 123).

The above quotation illustrates the power of Nyai Ontosoroh who opposes the injustice of fate experienced by fate, especially girls who have the fate of being sold by their own parents. But she found self-awakening. Her defeat in the form of his powerlessness refused the mistress (Nyai) of a Dutchman named Herman Melemma to encourage Nyai Ontosoroh to absorb various streams of thought.

"With a gesture he also ordered me to shower and rub myself with scented bath soap. I carry out all his orders like the commands of my own parents. He waited in front of the bathroom with a shower carrying slippers in his hand. He put the sandals on my feet. Very, very big - the first sandal I ever wore in my life - leather, heavy. He carried me into the house, into the room. He sat me in front of a mirror. He rubbed my hair with a thick cloth, which I later knew was called a scoop, until it dried, then he scented it. It smelled so good. "(Pages: 126).

Status as a mistress or Nyai does not make Nyai Ontosoroh surrender, she is different from other women. Although a mistress Nyai Ontosoroh still has pride, she does not want to be lazy. She is able to learn Dutch, write in Dutch and be able to run a large farm, while other women are only able to serve her husband and do housework that is usually done by women.

"I don't want to see my son repeat this damned experience. You should marry naturally. Marry someone you like all you want. You're my child, you can't be treated like that kind of animal. My child must not be sold by anyone at any price. "(Pages: 127-128).

The quote above shows the power of Nyai Ontosoroh who wants to prove that all humans in this world are the same. It does not matter whether he is

European or not, male or female, mistress or singer; all have the same rights in this world. There is no reason to look at someone with one eye. In the novel *This Earth of Mankind*, Pram illustrates how a person who is considered to be of low moral value and who always becomes the talk of many people turns out to have a better self-quality than all educated and respected native women at that time. Even if compared to the full-blooded European women, she was still far better.

"Who made me a mistress? who made them sing? Gentlemen of Europeans, who are questioned. Why are we laugh at our official forums? humiliated? Do you want my daughter to become a mistress?" His voice echoed throughout the building. And all the audience was silent. The agent who dragged him faster in carrying out the task. By that time the native woman had become an official prosecutor, an accuser of Europeans who laughed at their own deeds. (Page; 427)

The above quote shows the power of Nyai Ontosoroh who fought in court to defend her child even though in the end Nyai Ontosoroh was helpless to face when her daughter Annelise was taken forcefully from her hand. but nevertheless Nyai Ontosoroh still trying hard to fight to defend her child despite losing.

Mother entered to prepare my makeup ...

He hesitated to look at Jan Dapperste who was looking at him with a contemptuous look. "My Bund, Jan," I said.

Then the friend smiled and forced to bow and bow. "(Pages: 456).

The quote above is Minke's statement when first meeting with Nyai Ontosoroh in Boerderij Boetenzorg (agricultural company), it shows that indigenous women are only a part of society that does not need to be respected by men. The above quote shows the reaction of Jan Dapperste, Minke's friend who was meeting her at Nyai Ontosoroh's house. At first Minke also had a negative opinion with Nyai Ontosoroh when he met for the first time at Boerderij Boetenzorg. Not only Minke, Europeans also labelled Nyai Ontosoroh with a negative view.

3.2 Discussion

Women are very extraordinary figures to talk about and discuss. Women are often associated with the existence of a genre that becomes an attraction itself to be told from many things, including women as human beings with their rights. Indonesian literature views the role of women into two categories. The first category is the role of women in terms of biology as wives, mothers, and children or based on environmental traditions. Second, that women are domiciled as individual beings and social beings not as a companion to their husbands.

The struggle of women to realize equal rights with men by developing abilities optimally is in harmony with the principles of feminist struggle. Weakness and ignorance of women is not due to nature but because it is not accustomed and not given the same opportunities as men, but a clear difference between the concept of sex has given birth to injustice both men, especially women. Whether we realize it or not, when this feminist idea is glimpsed, it seems that women are victims of the concept of the genre. The contrasting attitude of feminist men can be seen from the behavior of those who do not respect women, and even tend to be arbitrary. Differentiation of treatment between men and women we call gender injustice. Gender injustice is maintained in various ways, gender injustice such as direct violence (rape, domestic violence) and structural discrimination (separation or division of labor, and the absence of welfare or health insurance) (Djajanegara, 2015: 18).

According to Moelinio (in Sugihastuti and Suharto, 2010: 18), feminism is a women's movement that demands equal equality between women and men. In line with this (Goefe in Sugihastuti and Suharto 2010: 18), feminism is a theory of equality between men and women in the political, economic and social fields; or organized activities that fight for the rights and interests of women. In the novel *This Earth of Mankind* by Pramoedya Ananta Toer, the struggle of women to realize equal rights with men by developing abilities optimally is described by the character Nyai Ontosoroh.

Nyai Ontosoroh is described as a subject when she begins to rise from oppression and fight with all the effort she has. Nyai Ontosoroh learns to be a

person who is able to express her opinions and learn various things including running a business. The mindset described by Pramoedya in the Nyai Ontosoroh character has begun to open and does not want to experience oppression from any party. Nyai Ontosoroh can not only read and write Dutch, she even leads a family company. Nyai Ontosoroh is also described as being able to do all office work as is usually done by men.

Nyai Ontosoroh is also described as a Nyai who, unlike most people, knows Nyai-sangi. Sanikem learned to be a person who was able to express her opinion and learn various things including running a business. The mindset described by Pramoedya in the Nyai Ontosoroh character has begun to open and does not want to experience oppression from any party. When considering the state of Javanese feudal society at that time and the colonialist power which was discriminatory, Nyai's role was more prominent as a pioneering figure in public awareness in facing outside challenges.

In the novel *This Earth of Mankind* by Pramoedya Ananta Toer, Nyai Ontosoroh in the colonial era of the Dutch East Indies was a woman who did not have a moral norm because of her status as a mistress. Having his status as a singer makes him suffer because he does not have proper human rights. Even though a child gave birth to a European child, the Dutch government never considered marriage to be legal. The Dutch East Indies government only recognizes children born but not women who become concubines. However, Nyai Ontosoroh did not remain silent because she was treated unfairly, she tried and worked hard so that the fate of her daughter Annelies did not have the same fate as her.

When Nyai Ontosoroh and Annelies were summoned by the court who continued the lawsuit about inheritance rights and child custody from the court in Amsterdam. The documents were signed by Amelia Mellema-Hammers and authorized by her son Ir. Maurits Mellema, legal child (legal version of Dutch colonial marriage) with Herman Mellema. Ontosoroh lost the judicial process. She was obliged to give all his possessions to Maurits Mellema. Ontosoroh is indeed married to Herman Mellema who owns a cow's milk processing factory. But the

property in the factory is actually the result of the efforts of Ontosoroh and Annelies. Herman and Robert Mellema did not interfere much. The father and son were trapped in Babah Ah Tjong's brothel. And every time Ontosoroh was billed by Ah Tjong to pay for the "sweat" that the two men had shed.

In the novel *This Earth of Mankind* by Pramoedya Ananta Toer, Nyai Ontosoroh's struggle was optimal, but she was confronted with two major struggles. First, it involves lifting oneself from the pit of helplessness. Secondly, Nyai Ontosoroh in demanding equal rights (emancipation) collides with complex issues that are more significant and global that always position women as subordinates. Since the beginning, women (Nyai Ontosoroh) have borne the heaviest burden on the value system, but it must also be firmly marked that the "Human Earth" presents women as figures who see the burden and subordination they experience is not natural, which should be so (taken of granted), instead they process the burden and subordination to build energy, to build strength, which not only can change the lives of other people around her.

According to Mitchell (Tong, 2010) speculated that patriarchal ideology which views women as lovers, wives and mothers more than workers, is responsible at least for the position of women in society as well as the capitalist economy. The strong energy that was built was carried out by Nyai Ontosoroh, but the global system was so cruel that Nyai Ontosoroh felt defeated by the large waves of oppression of women.

The oppression of women also impacts the economic sector. This makes Juffrow Magda Petters lose his job as a teacher. Differences in treatment also cause women to not be able to work optimally and develop in economic terms. Feudal culture restricts women from going out and doing public work, while the colonial does not provide equal rights and opportunities compared to male workers.

Nyai Ontosoroh's rights are not protected by law. Even though the company was run by Nyai Ontosoroh, she did not get any rights because the company still remained in the name of Herman Mellema. And besides, Nyai Ontosoroh is not Herman's legal wife. The lack of quality in the economic field, women who are

considered to be considered only women who like to squander the wealth of their masters and luxury lifestyle. However, this did not happen to Nyai Ontosoroh.

The results of previous research conducted by SofiAulina (2009) show that the personal existence of women in the novel *This Earth of Mankind* by Pramoedya Ananta Toer, is reflected through attitudes, actions, thoughts, life plans and utterances of female characters who have characteristics such as educated and intelligent women seen from Dutch pronunciation is a fluent figure, masters many European terms, likes to read European books, has knowledge and skills in trading and is able to explain like a teacher in school. While the researchers themselves found the position of female leaders in the family, at work, and in the community.

In this case the researchers strongly agree with the results of research conducted by SofiAulina (2009), where Nyai Ontosoroh is a very educated and intelligent woman. The link between the novel *This Earth of Mankind* by Pramoedya Ananta Toer with daily life is where the character Nyai Ontosoroh only works at home and does not get the opportunity to do work outside the home such as office workers. Likewise with the reality of community life, many wives are prohibited from working outside the home, they only work in the realm of household (washing, caring for children and husband, cooking, sweeping) but do not work in the public domain (as factory workers) because the husband's income is sufficient to meet family needs. The novel which was motivated by the Indonesian movement in the early 20th century tells of that movement, struggle and enthusiasm even though there is now no colonial occupation.

4. CONCLUSION

4.1 Conclusion

Based on the research findings and discussion, the researcher offers up the conclusion of the research on the intention of sarcastic utterances, the implications, and the maxim violation. The conclusion of the research is Nyai Ontosoroh described as a subject when he began to rise from oppression and fight with all the effort he had. Nyai Ontosoroh learns to be a person who is able to

express his opinions and learn various things including running a business. The mindset described by Pramoedya in the Nyai Ontosoroh character has begun to open and does not want to experience oppression from any party. Nyai Ontosoroh can not only read and write Dutch, he even leads a family company. Nyai Ontosoroh is also described as being able to do all office work as is usually done by men.

4.2 Suggestions

1. For the reader

This research can provide more choices and also recognition of information, especially about the value of feminism contained in the novel *This Earth of Mankind*.

2. For teachers or lecturers

This research can be a reference or illustration for teachers and lecturers in linguistic teaching, especially those related to the value of feminism.

3. For future researchers

This research provides more information to other researchers who focus on the power of Nyai Ontosoroh with a review of feminism expected other researchers to be able to examine the value of feminism in different literary works.

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